Alcuin Club
Prayer Book Revision Pamphlets
XII

A Survey of the Proposals for the Alternative Prayer Book

Part I
THE ORDER OF HOLY COMMUNION

A. R. MOWBRAY & CO. Ltd.
London: 28 Margaret Street, Oxford Circus, W.1
Oxford: 9 High Street
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Henry P Hudson

July 1923

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INTRODUCTION

THREE large schemes for the Alternative Prayer Book have now been put forward. The first is the scheme which may be called official, since it is the result of the work of the Convocations and of the National Assembly : we therefore refer to it by the symbol O. The second is the scheme of the English Church Union (E.C.U.), based upon O, but comprising a number of important additions as well as alterations. The third has so far only appeared in part ; it contains an Order for Holy Communion with a preface by the Bishop of Manchester. This (which we call M) is independent of the other two : for though it agrees with them in many places, it takes a more free and fresh line than either, both in its arrangement and its alterations.

The moment seems to have come for attempting a survey of the three, in order to explain the proposals rather than criticize them ; and so to facilitate the discussion of details in the National Assembly, in local conferences, and in the country generally.

This Survey is the work of a group of members of the Alcuin Club : and the Publications Sub-committee of the Club has thought sufficiently well of it to authorize its inclusion in the Club's series of Revision Tracts, but without committing the Club or its members to the views therein expressed.

The Order of Holy Communion has first engaged our attention. O and E.C.U. have long been available for study, and in each case it is possible to see printed in full the proposed new Order.[1] M has only recently appeared ; but it has been taken into account in the final form of this survey. It consists of the full text of the Order which it advocates.[2]

O, M, and E.C.U. are alike in offering only an alternative to the existing Prayer Book. This policy, which had its origin in the Convocations, may not be ideal, even as a temporary expedient, which is all that is intended. But two cogent reasons, among others, justify it. First, this is the only way to be fair to the large number of those who desire no change. Second, many of those who desire changes would wish to make trial of them experimentally, before any of them are treated as final, or imposed : if they are to be only experimental, clearly it is best that meanwhile the Prayer Book should go on as it is. After the period of experiment has done its work the opportunity will arise for returning to uniformity of rite, so far as it proves possible or desirable.

When once it is agreed to enter upon a limited period of authorized experiment, the question arises whether only one alternative should be authorized

[1] E.C.U. originally appeared in this form ; and O can be had printed in full by the Religious Tract Society under the title *The Order . . . as proposed by the P.B. Revision Committee of the National Assembly. . . .*

[2] *A New Prayer Book* (Milford, price 6*d.*).

or whether there should be a wider choice, for the time being. This question can only be answered by seeing how far the legitimate desires for change coincide. With three schemes in view for the Order of Communion (where probably there is the greatest diversity of desire) it is possible that one option will not be sufficient, though it must be borne in mind that a large amount of variety, especially in the Communion Service, is undesirable because it would be distracting to the ordinary worshipper. Yet if five or ten years are to be allotted to experiment, it is better to experiment on a broad basis rather than on a narrow one. No doubt there will be, besides these schemes, many particular amendments brought forward.

As we survey O, E.C.U., and M it becomes clear that the divergences are not so great as they seem to be at first sight. The professed policy of E.C.U. is to reduce them to a minimum. In fact we find that it is perfectly possible to combine O and E.C.U. into one Order, comprising within itself some alternatives. A number of the proposals of E.C.U. involve only the making of a change where O proposes none : these are then easily combinable : *e.g.* as the Prayer for the Church we print, not the Prayer Book form, which O left unchanged, but an alternative as proposed in E.C.U. (with some additions from M). Another group of proposals of E.C.U., on the contrary, are directly opposed to those of O : so a decision must be made between them, and whichever wins will be the one alterna-

tive to the present Prayer Book. In other cases where E.C.U. and O differ it would be possible to have both proposals and to incorporate them both in one Alternative Order. The Canon is here the crucial instance. The two prayers put forward in O and in E.C.U. cannot be combined. It will not do to treat them as mutually exclusive : for each has many strong supporters : and there is no reason why they should not (after any necessary revision) both appear side by side, as two options in one Order. We have so printed them in order to make this clear.

There is no real difficulty in having two options in the one Order : we have it already. We choose not only in a relatively small matter such as the Prayer for the King ; but in regard to the Canon itself we have, as it is, to choose between the Prayer of Oblation and the Thanksgiving.

Differences of structure and sequence are much less tolerable and much more disturbing to the worshipper than a choice between two similar prayers. It is at this point that we reach the chief difficulties that stand in the way of combining the various proposals within the course of one Alternative Order. We must admit that we have found this to be impossible with M ; but the task is not impossible in regard to O and E.C.U. They differ in structure mainly in three points—the position of (i) the *Gloria in excelsis*, (ii) the Ablutions, and (iii) the Preparation of the Communicants. The first two differences are easily combined by rubrics

directing that the position desired by E.C.U. is an allowable alternative to the position in O. No such simple expedient will meet the third difficulty.

We venture, therefore, to suggest that E.C.U. should be followed in placing the Prayer of Humble Access after the Consecration Prayer, there to serve as an immediate preparation for the communion of priest and people alike. This leaves the Short Exhortation, Confession, Absolution, and Comfortable Words in their present position. It is the South African plan. But we suggest that the Preparation, which E.C.U. places at the beginning of the service, should be adopted to serve for the priest and congregation, and be a permissible alternative to the other Preparation, provided that that other be said at least once on every Sunday and Holy Day.

In this way we suggest that (except in the clash of certain rival details) O and E.C.U. may be combined in one Alternative Order containing a choice between two Anaphoras or Canons. The details we leave for discussion in the Notes added here to the Order.

This leaves M outside this scheme, except in so far as some of its smaller suggestions are concerned. But there is something attractive in its individuality and independence; and if it commands a considerable body of support it must stand apart as a Second Alternative Order—if that inaccurate but convenient phrase may be allowed.

In surveying the field it seems clear that in small

points O has suffered from the fact that during a great part of its preparation the question was still undecided whether the changes should be made in the Prayer Book itself, or should only be embodied in an Alternative Order. In consequence the proposals for change were reduced to a minimum, in order not to alter the Prayer Book except for the gravest cause : and a number of small changes have been set aside which it would be easy and even obvious to make in printing out an Alternative Order. E.C.U. followed O closely and in the same spirit.

We have therefore thought it wise in this Survey to suggest some alterations of this sort, although they figure in neither O nor E.C.U. For example, we relegate the general rubrics to the end, as does M, and recast their order. Again, we introduce sparingly some modernization of language.

The final outcome of our Survey is not to add one more to the schemes already put forward, but on the contrary to indicate how those schemes can be simplified and combined.

THE ORDER OF HOLY COMMUNION

NOTES

1 See O, p. 60. Here we add "throughout" for the sake of clearness, and recast the O rubric for cases where parts of the Service are said by others than the celebrant.

The bulk of the opening rubrics are transferred to the end, p. 59.

2 "Standing humbly afore the midst of the altar," *i.e.* within the sanctuary, but before ascending the step or steps. See E.C.U. and 1549. This direction and another following (see note 5) are needed in order to remove ambiguities in O and E.C.U.

3 In old times a Preparation for Communion was made before the beginning of the office by priests and ministers. In 1549 this was curtailed. Only the Lord's Prayer and the Prayer for Purity were retained at the beginning, but a form of Invitation, Confession, and Absolution, with other penitential devotions, was inserted immediately before Communion. In 1552 this was transferred to a place after the Prayer for the Church, where it still stands. Many now wish to put all the preparatory matter together at the beginning. This might be done by inserting the Invitation, Confession, and Absolution after the Collect for Purity, or after the *Kyries*, as in M. Others wish to follow more closely the mediaeval use; see E.C.U. Here it is suggested that the Preparation of the Congregation should stand at the beginning of the Order, and the Preparation of the Communicants should remain as it is; but that the two should be alternatives. The form here provided is an attempt to meet this wish by adapting the

THE ORDER OF THE ADMINISTRATION OF THE LORD'S SUPPER OR HOLY COMMUNION

1 ¶ *The service following shall be said throughout in a distinct and audible voice.*[1]

¶ *It may be preceded by a hymn or Introit.*

2 ¶ *The Priest standing humbly afore the midst of the altar*[2] *shall say with the ministers present and with the people the following Preparation, the people kneeling.*

3 ¶ *Priest.*[3] In the name of the Father and of the Son and of the Holy Ghost. *Amen.*

Anthem. I will go: unto the altar of God, even unto the God of my joy and gladness.

JUDICA ME DEUS. *Psalm* xlii.

Give sentence with me, O God, and defend my cause against the ungodly people : O deliver me from the deceitful and wicked man (&c., *in full, six verses with Gloria*).

Anthem. I will go unto the altar of God, even unto the God of my joy and gladness.

Sarum Preparation. It uses the Confession and Absolution proposed here for Compline (see O, p. 23) but in the old form of dialogue; formerly the Sarum Preparation corresponded with the Sarum Compline. The versicles similarly correspond with those of Compline, O, p. 23. A shorter form not in dialogue is suggested in M.

¶ *Then shall the Priest make humble confession to God and say:*

I confess to God Almighty, the Father, the Son, and the Holy Ghost, that I have sinned in thought word and deed through my own grievous fault. Wherefore I pray God to have mercy on me.

Answer. Almighty God have mercy upon thee, forgive thee all thy sins and deliver thee from all evil, confirm and strengthen thee in all goodness, and bring thee to life everlasting. Amen.

Then shall the ministers and people say likewise,

We confess to God Almighty (&c., *as above, in full, with the change of person*).

Priest. Almighty God have mercy upon you, forgive you all your sins and deliver you (&c., *as above, in full, with the person changed*).

℣. Wilt thou not turn again and quicken us?
℟. That thy people may rejoice in thee.
℣. O Lord shew thy mercy upon us.
℟. And grant us thy salvation.
℣. O Lord hear our prayer.
℟. And let our cry come unto thee.

Priest. The Lord be with you.
Answer. And with thy spirit.

4 It will be noticed that the Lord's Prayer is omitted at this point, on the principle of avoiding duplicates. The Lord's Prayer will then come with special solemnity at the time of Consecration or Communion. On the same principle, *i.e.* of avoiding duplicates, this form of preparation will not be said where the form in the existing book is used, and *vice versa*.

The former is more suitable for daily use, or in churches where Communion is frequent. The latter contemplates less frequent Communion and is not suitable for constant or daily use. See below, p. 28.

5 "Standing at God's Board" is from 1549. The celebrant after the Preparation goes up to the middle of the altar and begins either (1) the Kyries (unless they are sung), or (2) the Ten Commandments, or (3) the Two Commandments of the Gospel.

The recital of the Ten Commandments loses by constant repetition. To omit them at times is the simplest way of shortening the service, when shortening is desirable.

The use of the Kyries alone follows ancient custom. In the old form, "Lord, have mercy," the prayer has a wider range and is less introspective than the longer form now current.

The retention of the Greek original, "Kyrie eleison," &c., is desirable, for it has been retained in the Latin services and there is no more difficulty about understanding it than there is about *Amen* or *Alleluia*; it forms a valuable link with the past, and with other Christian worshippers of both East and West at the present. Further, there is much admirable music that would become available with a threefold repetition of each clause.

The short form of the Ten Commandments, now provided, represents their earlier shape, before supplementary clauses were added in Nos. 2–5 and the catalogue appended to No. 10.

Let us pray.

4 *This form of Preparation of the congregation* 4 *may be omitted, when the Preparation of the communicants is made before the Preface.*

¶ Almighty God unto whom all hearts be open, all desires known, and from whom no secrets are hid ; Cleanse the thoughts &c.

5 ¶ *Then the Priest standing at God's board* 5 *shall say, or else the choir shall sing,*

KYRIE ELEISON

Lord, have mercy. } Kyrie eleison.
Christ, have mercy. } or *Christe eleison.*
Lord, have mercy. } Kyrie eleison.

¶ *But once at least on each Lord's Day in Lent and Advent, and on other occasions if desired, instead thereof the Priest turning to the people shall rehearse distinctly all the* TEN COMMANDMENTS *; and the people, still kneeling, shall after every commandment ask God mercy for their transgression of every duty therein (either according to the letter or according to the spiritual import thereof) for the time past, and grace to keep the same for the time to come, as followeth :*

I. God spake these words and said, I am the Lord thy God, Thou shalt have none other gods but me.

The Two Commandments of the Gospel have been valued in Scotland and elsewhere as an alternative to the Ten Commandments of the Law.

II. Thou shalt not make to thyself any graven image, nor the likeness of anything that is in heaven above, or in the earth beneath, or in the water under the earth. Thou shalt not bow down to them nor worship them.

III. Thou shalt not take the Name of the Lord thy God in vain.

IV. Remember that thou keep holy the Sabbath-day. Six days shalt thou labour and do all that thou hast to do ; but the seventh day is the Sabbath of the Lord thy God.

V. Honour thy father and thy mother.

VI. Thou shalt do no murder.

VII. Thou shalt not commit adultery.

VIII. Thou shalt not steal.

IX. Thou shalt not bear false witness.

And the people and choir shall say or sing after each commandment,

Lord have mercy upon us and incline our hearts to keep this law.

X. Thou shalt not covet.

Answer. Lord have mercy upon us, and write all these thy laws in our hearts, we beseech thee.

¶ *At other times may be said in place of either of the foregoing the* TWO COMMANDMENTS *of the Gospel as follow :*

Priest. Our Lord Jesus Christ said : Hear, O Israel, the LORD our God is one Lord ; and thou shalt love the LORD, thy God, with all thy heart,

The rubric suggested here would allow by way of response either a single Kyrie at the end, or a threefold Kyrie, or one after each of the three sentences.

6 The Proper Collect of the day is the beginning of the first of the two main divisions of the service; it therefore seems natural to preface it with the ancient Mutual Salutation.

A new rubric provides for the use of additional Collects.

Rules for ending the collects are needed, and E.C.U. provides them at p. 20.

7 "He that readeth the Epistle," this may be another priest, or a deacon, or the Parish Clerk. It is always desirable that there should be assistant ministers when possible.

The term "lesson" is preferable to the cumbrous phrase "the portion of Scripture appointed for the Epistle," and is better attested.

8 The interval between the Epistle and Gospel was from the most ancient times occupied by psalmody. If any psalm, hymn, or anthem is desired at Holy Communion, this would be the most natural place to insert one.

Words are added, as in M, to make more clear the way of giving out the Gospel.

and with all thy soul, and with all thy mind, and with all thy strength; this is the first commandment.

And the second is like, namely this, thou shalt love thy neighbour as thyself.

There is none other commandment greater than these: on these two commandments hang all the Law and the Prophets.

And the people shall make answer as aforesaid.

6 ¶ *Then shall be said the Collect of the Day,*[6] *the Priest standing at the south corner, but first saying to the people,* The Lord be with you.

Answer. And with thy spirit.

Let us pray.

Other collects as appointed or desired shall follow, and the last of them shall have the full ending.

7 ¶ *Immediately after he that readeth the Epistle*[7] *shall say,* The Epistle [*or* The Lesson] is written in the — Chapter of — beginning at the — verse. *And the reading ended he shall say,* Here endeth the Epistle [*or* the Lesson].

8 ¶ *Here may follow*[1] *the singing of a psalm, or anthem, or hymn.*[8]

¶ *Then the Deacon or Priest that readeth the Gospel (the people all standing up) shall say,* The Lord be with you.

Answer. And with thy spirit.

9 The insertion of the response, "Glory be to Thee, O Lord," is justified by well-nigh universal usage. The response made after the Gospel has varied; this form is suggested in E.C.U. in order to clear up the matter.

10 The requirement that the Reader of the Epistle or Gospel shall so stand and turn himself as he may best be heard of the people is demanded by common-sense in a vernacular rite. But experience shows that it is not superfluous to put it down in black and white.

11 The Creed is not an essential part of the Eucharistic rite. On Sundays and Festivals when there are many celebrations, and on weekdays, when time is a factor to be considered, the omission of the Creed would be a gain, though it should always be sung or said at the principal service on Sundays and Holy-days. The use of the Creed in the plural (as recommended in M) follows the original Nicene form: the plural is advocated probably as giving that expression of a corporate faith, which seems suitable in public worship.

12 "Holy" is reinserted before "Catholick and Apostolick Church," since it was probably omitted in error.

The Holy Gospel is written in the — Chapter of the Gospel according to Saint — beginning at the — verse.

9 *Answer.* Glory be to thee, O Lord.[9] *And the Gospel ended, there shall be said,* Praise be to thee, O Christ.

10 ¶ *Note that whenever the Salutation* The Lord be with you *is said, the Epistle or Gospel is read, or other words are spoken to the people, then the Minister shall so stand and turn himself as he may best be heard of the people.*[10]

11 ¶ *Then on Sundays and Holy-days (and on other days at the discretion of the Priest) shall be sung or said by the choir and people, still standing as before, the Creed following :* [11]

We believe in One God . . .

12 And we believe one Holy[12] Catholick and Apostolick Church, we acknowledge &c. . . . and we look &c.

¶ *Then the Curate shall declare unto the people what Holy-days, or Fasting-days, are in the week following to be observed. And then also (if occasion be) shall notice be given of the Holy Communion or of other services; banns of matrimony may be published, briefs, citations and excommunications shall be read, and bidding of prayers may be made.*

13 The Salutation which E.C.U. places before the Offertory is not needed there, but is needed before the Prayer for the Church.

14 The provision of proper Offertory Sentences suitable to the different seasons of the Church would be valuable. See the suggestions made in M, p. 21.

And nothing shall be proclaimed or published in the Church, during the time of Divine Service, but by the Minister; nor by him any thing, but what is prescribed in the Rules of this Book, or enjoined by the King, or enjoined or permitted by the Ordinary of the place.

¶ *Then may follow the Sermon, or one of the Homilies already set forth, or hereafter to be set forth, by authority.*

¶ *Upon such days as the Minister giveth warning for the celebration of the Holy Communion, he may read to the people, at such times as he shall think convenient, one of the two Exhortations placed at the end of this Order; and one or other of them shall be read on three several occasions at the least in each year before Principal Feasts.*

13 ¶ *Then shall the Priest standing at the Lord's Table begin the Offertory, saying*[13] *one or more of these Sentences following, as he thinketh most convenient*
14 *in his discretion.*[14]

Let your light . . . &c.

Remember the words of the Lord Jesus how he said, It is more blessed to give than to receive.—*Acts* xx. 35.

Offer unto God thanksgiving and pay thy vows unto the Most Highest.—*Ps.* l. 14.

I will offer in his dwelling an oblation with great gladness: I will sing and speak praises unto the Lord.—*Ps.* xxvii. 7.

15 The recommendation placed here in O to mingle a little water with the wine does not imply that the chalice is necessarily to be prepared at this point. According to all English custom this should be done at an earlier point in the service. The latest archiepiscopal judgement in the matter confirms an old English practice. In order to avoid misunderstanding we have transferred this recommendation to the rubrics at the end of the Service.

16 It is well that the ancient tradition of placing the alms on the altar should be preserved, since they represent the oblations of the people. The direction for removal seems to be needed as the alms should be on the altar for the Prayer, but should not remain there permanently.

The obligation of the "Parish" here mentioned and others similar should not be transferred to the Parochial Church Council.

Melchizedek, King of Salem, brought forth bread and wine ; and he was priest of the Most High God.—*Gen.* xiv. 18.

I will offer to thee the sacrifice of thanksgiving, and will call upon the Name of the Lord : I will pay my vows unto the Lord in the sight of all his people.—*Ps.* cxvi. 15, 16.

All things come of thee, and of thine own have we given thee.—1 *Chron.* xxix. 14.

15 ¶ *When there is a Communion, the Priest shall then place upon the holy Table so much Bread and Wine as he shall think sufficient.*[15]

16 ¶ *While these Sentences are in reading, or the Offertory or a Hymn is being sung, and the Priest is preparing, the Deacons, Church-wardens, or other fit persons appointed for that purpose, shall receive the Alms for the Poor, and other devotions of the people, in a decent bason to be provided by the Parochial Council for that purpose ; and reverently bring it to the Priest who shall humbly present and place it upon the holy Table, to remain there until it has been offered in the prayer*[16] *ensuing.*

¶ *The Priest may here bid special prayers and thanksgivings.*

17 As the Prayer for the Church is the beginning of the second main division of the Service, it seems natural to preface it with the Mutual Salutation. Changes are proposed in this Prayer by E.C.U. and M. They are intended partly to recover ideas that were included in 1549, but subsequently disappeared; partly to bring the petitions into closer correspondence with present needs.

18 The omission of "militant here in earth" is desirable as it misrepresents the contents of the Prayer in the present form.

The side-note must take some such form as is suggested if it is to meet all the cases that arise.

See M., p. 18.

19 "Impartially" for "indifferently," because it expresses the original meaning of the word, and retains the rhythm unchanged.

The omission of the phrase "the punishment of" wickedness and vice (as in M) is desirable, since the phrase gives

¶ *Then he shall begin the Intercession saying,*

17 The Lord be with you.[17]

Answer. And with thy spirit.

18 Let us pray for the whole state of Christ's Church.[18]

Almighty and everliving God, who by thy holy Apostle hast taught us to make prayers, and supplications, and to give thanks for all men; We humbly beseech thee most mercifully [to accept our alms and oblations, and] to receive these our prayers, which we offer unto thy Divine Majesty; beseeching thee to inspire continually the Universal Church with the spirit of truth, unity and concord.

If there be no alms, or no oblations, then shall the corresponding words be left unsaid.

And grant that all they that do confess thy holy Name may agree in the truth of thy holy Word, and live in unity and godly love.

We beseech thee also to lead all nations in the way of peace and righteousness, so directing all Kings and ruling authorities that under them the world may be godly and quietly governed.

19 And grant unto thy servant George, our King, and to all that are put in authority under him, that they may truly and impartially[19] minister justice, to the removing of all wickedness and

a wrong impression. The purpose for which human law exists is not punishment but the protection of society.

20 It is desirable to make a special mention of the Bishop, as of the King previously and of the congregation subsequently. The term Curate is now misleading and here disappears.

21 "Living" better than "lively," both here and in the Consecration Prayer, for a reason similar to that given in note 19.

M supplies much-needed petitions for Missionary work, Education, and Industry.

22 A clearer commending of the departed to God's mercy is widely desired to-day.

Some more explicit statement of our fellowship with the saints is also widely desired. The form is from 1549. The same object is achieved in a more brief form by the final clause in M.

vice, and to the maintenance of thy true religion, and virtue.

20 Give grace O heavenly Father to all Bishops and other pastors of thy flock, and especially to thy servant N our Bishop,[20] that they may both by their life and doctrine set forth thy true and
21 living[21] Word, and rightly and duly administer thy holy Sacraments.

Guide and prosper we pray thee, all those who are labouring for the spread of thy Gospel among the nations, and enlighten with thy Spirit all places of learning, that the whole world may be filled with the knowledge of thy love.

And to all thy people give thy heavenly grace, and especially &c. . . . days of our life.

And grant that seeking only what is brotherly and right, we may labour cheerfully as unto thee.

And we most humbly beseech thee &c.

22 And we also commend to thy gracious keeping, O Lord, all thy servants departed this life[22] in thy faith and fear, beseeching thee to grant them mercy, light, and peace, both now and at the day of Resurrection.

23 And here we do give unto thee, O Lord, most high praise and hearty thanks for the wonderful grace and virtue declared in all thy Saints, and chiefly in the Blessed Virgin Mary, Mother of thy Son Jesus Christ our Lord and God, and in the holy Patriarchs, Prophets, Apostles, and Martyrs; beseeching

23 The practice of reading the long exhortation "at the time of the Celebration of the Communion" is now fortunately almost entirely obsolete. This proposal of O to require it three times in the year seems retrograde.

24 If the Preparation of the Congregation has not been said at the beginning of the Service, this Preparation of the Communicants must be said here ; and it is ordered in any case once on Sundays and Holy-days. For a daily Eucharist this form of preparation is not suitable : it seems to presuppose longish intervals between communions. At a daily service the Exhortation is out of place and the language of the form of confession is overstrained.

M changes the language as well as the position of the Preparation, removing it from its special connexion with communion and altering some expressions. It also adds another Comfortable Word.

The direction that the "Minister" should say the Exhortation and Comfortable Words, as well as begin the Confession, relieves the celebrant of a part which more properly belongs to one of the assistant clergy, when there is one available.

thee to give us grace that we, rejoicing in the communion of the Saints, and following the good examples of those who have served thee here, may be partakers with them of thy heavenly kingdom ;

Grant this, O Father, for Jesus Christ's sake, our only Mediator and Advocate. *Amen.*

¶ *This Exhortation*[23] *following shall be read by the Curate to the communicants, being conveniently placed for the receiving of the holy Sacrament, at such times as he shall think fit, and at the least three times in the year.*

Dearly beloved in the Lord, ye that mind to come &c.

For then we are guilty of the Body and Blood of Christ our Saviour. Judge therefore yourselves brethren &c.

24 ¶ *Then shall the Minister say to them that come to receive the holy Communion.*[24]

Ye that do truly and earnestly repent you of your sins &c.

Then shall this general Confession be made in the name of all those that are minded to receive the holy Communion, by one of the Ministers; both he and all the people kneeling humbly upon their knees, and saying:

Almighty God Father of our Lord Jesus Christ &c.

25 As the Mutual Salutation has already been said before the Prayer for the Church, it need not be repeated here unless the Preparation has been just said.

Then shall the Priest (or the Bishop, being present) stand up, and turning himself to the people, pronounce this Absolution.

Almighty God our heavenly Father &c.

Then shall the Minister say

Hear what comfortable words our Saviour Christ saith unto all that truly turn to him.

Come unto me all that travail &c.
So God loved the world &c.

Hear also what Saint Paul saith.

This is a true saying &c.

Hear also what Saint John saith.

If any man sin &c.

This Preparation of the communicants, consisting of the short Exhortation together with the Confession, Absolution, and Comfortable Words, shall always be said at least once on Sundays and Holy-days: but at other times it may be omitted, provided that the opening Preparation of the Congregation has been said.

25 ¶ *When the Priest standing before the holy Table hath so ordered the Bread and Wine that he may with the more readiness and decency break the Bread before the people, and take the Cup into his hands, he turning to the people shall proceed with the Preface, saying,*[25]

The Lord be with you.

Answer. And with thy spirit.

26 The address to God is threefold, and each of the three nouns has its proper adjective : this balance is upset in the form now used, and is restored in the form proposed here. It is a gain that the printing of the Proper Prefaces should be relegated to another position where they will not interrupt the order ; especially as there is now a larger number of them provided.

27 The *Sanctus* consists of two members, one addressed to the Blessed Trinity ending with the word "glory," the other to our Lord, beginning with the clause "Hosanna in the highest," which is distorted in the present Prayer Book into "Glory be to thee, O Lord Most High." The reference is to the Triumphal Entry on Palm Sunday, but this is obscured at present. Moreover the revision of 1552 in cutting off the latter part of the *Sanctus* did not even amputate it at the joint : but followed a corrupt mediaeval custom of dividing the words into two, reserving "Blessed is he," etc. to be sung separately at a later point. It is very desirable to restore the whole *Sanctus* in its complete and intelligible form.

Priest. Lift up your hearts.

Answer. We lift them up unto the Lord.

Priest. Let us give thanks unto the Lord God.

Answer. It is meet and right so to do.

Then shall the Priest turn to the Lord's Table, and say,

26 It is very meet, right, and our bounden duty, that we should at all times, and in all places, give thanks unto thee, O Holy Lord,[26] Father Almighty, Everlasting God.

Here shall follow the Proper Preface according to the time, if there be any specially appointed: or else immediately shall follow,

Therefore with Angels and Archangels, and with all the company of heaven, we laud and magnify thy glorious Name, evermore praising thee, and saying:

SANCTUS

27 ¶ Holy, Holy, Holy; Lord God of hosts;
Heaven and earth are full of thy glory.
Hosanna in the highest;[27]
Blessed be he that cometh in the Name of the Lord;
Hosanna in the highest.

28 All the schemes proposed agree that the Prayer of Humble Access should be removed from its present position. O puts it back to its former position in close connexion with the Preparation of the Communicants. This plan is justified both by history and by logical sequence. M also puts it so that it precedes the versicles: but it has moved the Preparation from that position, so that the prayer is still isolated from the rest of its group. E.C.U. places it after the consecration, immediately before the communion of the priest: but it separates the communion of the people from that of the priest, by placing the Preparation between the two. It is suggested here to put this Prayer in the place that E.C.U. gives it, but so that it precedes communion of both priest and people.

The removal of this Prayer is one step in the recovery of the unity of the Canon. This, and the transference of the Prayer of Oblation and the Lord's Prayer to precede communion, will make one continuous action from the *Sursum Corda* (or the Mutual Salutation) down to the end of the Lord's Prayer, unbroken save for Amens. Those who desire such a recovery hold that our present Prayer of Consecration is too abrupt, and lays too much stress on the recital of the Institution. They point to the fact that all known ancient Liturgies in East and West have a long and dignified prayer at this point, and that some scholars are of opinion that there was a normal prayer of this type which lies behind the bulk of the existing liturgies.

29 All the proposals are agreed in desiring that the Consecration Prayer should not end as it does in the present Prayer with the recital of Institution. They continue the memorial of our Lord's Death by calling to remembrance also his Resurrection and Ascension. The present Prayer is grievously deficient in that it stops historically at Maundy Thursday: while, dogmatically, by ending with the Institution, it seems to favour a mediaeval doctrine of consecration which is Latin but not Orthodox, and it connects the consecration rather with the recital of a formula of words than with a prayer. It is indeed in that respect more Roman than the Roman Canon of the Mass. At the same time it is out of harmony with the

28 ¶ *This hymn the choir and people shall say or sing; and when they have done,*[28] *then shall the Priest say the Prayer of Consecration in one or other form as followeth.*

29 ¶ Almighty God our heavenly Father &c. . . . coming again: Hear us . . . as oft as ye shall drink it in remembrance of me.[29]

Wherefore, O Lord and heavenly Father, we thy humble servants, having in remembrance the precious death of thy dear Son, his mighty resurrection and glorious ascension, looking also for his coming again, do render unto thee most hearty thanks for the innumerable benefits which he hath procured unto us; and we entirely desire

Orthodox Liturgies, and with Anglican liturgies (Scottish and American), which all have an *Anamnesis*—or memorial of the Resurrection and Ascension.

In detail the three proposals differ. O is the most conservative: it keeps the consecration prayer unchanged, except that it adds to it (i) the Prayer of Oblation (practically unchanged), linking it on by a brief *Anamnesis*, and (ii) the Lord's Prayer joined by another and shorter link. This proposal accomplishes the restoration of the normal form of Canon with the minimum of change.

E.C.U. accomplishes the same result, and utilizes chiefly in its restoration the Edwardine Liturgy of 1549 (First Prayer Book), and the South African Alternative Rite.

Both these consecration prayers are given here (with small suggested alterations): they could not be combined, but they could both very well stand as alternatives.

M makes more radical changes. For example it recasts the whole opening of the Prayer of Consecration: it divides the Prayer of Oblation into two parts, restoring one to its old place in the Canon but keeping the other till after communion. Its Consecration Prayer does not therefore correspond structurally with O and M, and could not be treated as a Third permissible Canon parallel with theirs. It is on these grounds not printed here in this Order.

30 In printing the prayer of O we have made one important addition.

An invocation of the Holy Spirit is given, in the form which was adopted by the Convocation of Canterbury in 1920.

There is a widespread desire for some recognition of the work of the Holy Spirit in the blessing of the elements. But there is so much difference of opinion as to the nature, meaning, effect, and position of such an invocation that it seems doubtful whether any agreement can be reached at present. If some set of words meeting this need can be inserted, the position in which we have inserted the invocation into O is the one which has most precedent in its favour, and most logical sequence of thought. But E.C.U. adopts the position

thy fatherly goodness mercifully to accept this our sacrifice of praise and thanksgiving; most humbly beseeching thee to grant that by the merits and death of thy Son Jesus Christ, and through faith in his Blood, we and all thy whole Church may obtain remission of our sins, and all other benefits of his Passion.

And here we offer and present unto thee, O Lord, ourselves, our souls and bodies to be a reasonable holy and living sacrifice unto thee:

30 and we pray thee[30] of thine almighty goodness to send upon us, and upon these thy gifts, thy holy and blessed Spirit, who is the Sanctifier and the Giver of life; humbly beseeching thee that all we who are partakers of this holy Communion may be fulfilled with thy grace and heavenly benediction.

And although we be unworthy through our manifold sins to offer unto thee any sacrifice, yet we beseech thee to accept this our bounden duty and service; not weighing our merits, but pardoning our offences;

which Cranmer devised for the Book of 1549, presumably on dogmatic rather than on historical or logical grounds. See note 33. The matter is much too large and difficult for discussion here: but it may be noted that M favours the former view in so far as it places the invocation as the climax of its prayer.

31 We have added *Amen* at the end of the doxology, though it is not in O. The doxology seems to demand it. But the great Amen at the end of the Eucharistic Prayer is the one that follows the Lord's Prayer. The climax is then reached by the Lord's Prayer itself: accordingly O directs that it is to be said by priest and people.

32 The change in the opening words links the Canon to the Preface and restores the connexion which is broken in the present Prayer Book by the insertion of the Prayer of Humble Access at this point. It also emphasizes the *eucharistia* or giving of thanks, making all this first part of the prayer not a mere exordium but a substantial ascription of praise and thanksgiving.

31 Through Jesus Christ our Lord, by whom, and with whom, in the unity of the Holy Ghost, all honour and glory be unto thee, O Father Almighty, world without end. *Amen.*[31]

As our Saviour Christ hath commanded and taught us we are bold to say

The PATER NOSTER *to be said by Priest and people.*

Our Father, which art in heaven, hallowed be thy Name ; thy kingdom come ; thy will be done ; in earth, as it is in heaven. Give us this day our daily bread ; and forgive us our trespasses, as we forgive them that trespass against us. And lead us not into temptation ; but deliver us from evil. For thine is the kingdom, the power, and the glory, for ever and ever. Amen.

¶ *Or else the Priest shall say the Canon in the following form.*

32 All glory and thanksgiving[32] be to thee Almighty God, our heavenly Father, for that thou of thy tender mercy didst give thine only Son Jesus Christ to suffer death upon the Cross for our redemption : who made there (by his one oblation of himself once offered) a full, perfect, and sufficient sacrifice, oblation, and

33 We omit the words from 1549 found in E.C.U. at this point, "with thy Holy Spirit and word," as unwarranted and bound to lead to confusion. The Bishop of Moray, who watches with sympathy and great knowledge our work of revision, while engaged in leading the similar work over the Border, sums up the matter thus :—

"Cranmer's experiment in 1549 of putting an Invocation of the Holy Spirit before the Narrative, without any Invocation to follow it, was most unhappy. This is one of the great obstacles to the proposal to restore the 1549 Office as an alternative to the present English Communion Service ; and it would be a retrogade step to follow Cranmer's lead in the matter of the Invocation, as the Report of the English Church Union suggests."[1]

34 E.C.U. follows old custom and 1549 in saying *Bread* and not *Paten* here ; and this is more practical. Following them it omits at this point the Fraction, which was introduced here into the Prayer Book in 1661, and places it in the old position at the close of the prayer as a preliminary to administration. There seems to be no objection to a double fraction, but considerable historical and practical justification for it. So we here retain the direction of the Prayer Book, which E.C.U. omits, and add the direction of E.C.U. at the later point. The former fraction owes its origin to the desire that the celebrant should accompany the recital with corresponding actions : the later fraction to the desire that he should break as our Lord did in preparation for the distribution.

1 *Prayer Book Study and Recent Investigations* : A Charge . . . February, 1923 (*Scottish Chronicle* office, 100 Princes Street, Edinburgh), p. 14.

satisfaction for the sins of the whole world; and did institute, and in his holy Gospel command us to continue, a perpetual memory of that his precious death until his coming again;

33 Hear us O merciful Father we most humbly beseech thee, and 33 vouchsafe to bless and sanctify these thy gifts and creatures of Bread and Wine, that they may be unto us the Body and Blood of thy most dearly beloved Son, Jesus Christ.

34 Who in the same night that he was betrayed [a] took Bread and when he had given thanks [b] he brake it and gave it to his disciples saying Take eat [c] this is my body which is given for you: Do this in remembrance of me. Likewise after supper [d] he took the Cup; and when he had given thanks, he gave it to them, saying, Drink ye all of this, for this [e] is my Blood of the New Testament, which is shed for you and for many for the remission of sins: Do this, as oft as ye shall drink it, in remembrance of me.

a Here the priest is to take the Bread (*34*) into his hands.

b And here to break it.

c And here to lay his hand upon all the Bread.

d Here he is to take the Cup into his hand.

e And here to lay his hand upon every vessel (be it Chalice or Flagon) in which there is any wine to be consecrated

35 The words "our Saviour" are not in E.C.U., but they are in 1549 and in the South African Book.

We reject the words in E.C.U., "holy, pure, and spotless oblation," which belong to a later point in the chain of thought; and we restore the word "memorial" used in 1549, which belongs here to the *Anamnesis*, and corresponds to *memores* in the Latin.

We insert "and precious death" from the South African Order. It is needed because "passion" has now a different meaning for us from that of the Latin *passio*, being now the equivalent of "sufferings" rather than of "death."

We omit "and creatures of thine own," words which raised objections when they occurred in the draft South African form, and have since been expunged.

35 Wherefore, O Lord and heavenly Father, according to the institution of thy dearly beloved Son our Saviour 35 Jesus Christ, we thy humble servants do celebrate and make here, before thy divine Majesty, the memorial which thy Son hath commanded us to make, having in remembrance his blessed passion and precious death, his mighty resurrection and glorious ascension; and looking for his coming again with power and great glory, we offer unto thee these sacred gifts, the holy Bread of eternal life and the Cup of everlasting salvation.

And we entirely desire thy fatherly goodness mercifully to accept this our sacrifice of praise and thanksgiving; most humbly beseeching thee to grant that by the merits and death of thy Son Jesus Christ, and through faith in his Blood, we and all thy whole Church may obtain remission of our sins, and all other benefits of his passion.

And here we offer and present unto thee, O Lord, ourselves, our souls and bodies, to be a reasonable, holy, and living sacrifice unto thee: humbly beseeching thee, that all we who are partakers of this holy Communion may worthily receive the most precious Body and Blood of thy Son, and be fulfilled with thy grace and heavenly benediction.

And although we be unworthy, through our manifold sins, to offer unto thee any sacrifice; yet we beseech thee to accept this our bounden duty and service, and command these our prayers and supplications by the ministry of thy holy

We omit the meaningless words "And now" in O.

36 It will be noticed that E.C.U. plans that the Lord's Prayer should be said by the Priest alone, the people responding with *Amen*.

37 The giving of the peace is most ancient and valuable : the form which E.C.U. adds here for it is taken from 1549. This, like all that follows, lies outside the Consecration Prayer and so could be used or not used with either form of the Prayer.

38 This being so, we venture to suggest also some provision for the Commixture, an ancient ceremony used at this point and full of valuable meaning. This emphasizes the essential unity of the Body and Blood of Christ, whereas the consecration has necessarily taken place separately ; it has the further advantage of emphasizing that our communion is with the living and not the dead Christ.

Angel to be brought up into thy holy Tabernacle before the sight of thy divine Majesty; not weighing our merits, but pardoning our offences; Through Jesus Christ our Lord, by whom, and with whom, in the unity of the Holy Ghost, all honour and glory be unto thee, O Father Almighty, world without end. *Amen.*

Let us pray.

As our Saviour Christ hath commanded and taught us we are bold to say:

36 Our Father,[36] which art in heaven, hallowed be thy Name; thy kingdom come; thy will be done; in earth, as it is in heaven. Give us this day our daily bread; and forgive us our trespasses, as we forgive them that trespass against us. And lead us not into temptation; but deliver us from evil.

For thine is the kingdom, the power, and the glory, for ever and ever. *Amen.*

Here the Priest is to break the consecrated Bread.

37 ¶ *Then shall the Priest say or sing:*[37]

The peace of the Lord be alway with you.

Answer. And with thy spirit.

38 ¶ *And placing*[38] *a part of the Consecrated Bread into the Chalice he shall say,*

May this holy commixture of the Body and Blood be to all who receive the same for health of body and soul, and for preservation unto life eternal. *Amen.*

39 On the position of this prayer see above, pp. 5, 34. The rubric is the form of 1549. M suggests "nature" instead of "whose property is always &c." This may be desirable: but "property" in this sense is not an archaism.

40 The direction "into their hands" is omitted, because, though the custom is ancient and practical, there are occasions on which it is undesirable.

41 "Occasion requires" curtailment when the number of communicants is large and the administrants few.

Neither O nor E.C.U. offer a proper formula to be said to the whole number collectively; we therefore print the form given in the South African Order, which seems preferable to that of M.

¶ *Then shall the Priest turning him to God's Board kneel down and say in the name of all them that shall receive the Communion this prayer following.*[39]

39 We do not presume to come to this thy Table, O merciful Lord, &c.

40 ¶ *Then shall the celebrant first receive the Communion in both kinds himself, and then proceed to deliver the same to the Bishops, Priests, and Deacons in like manner (if any be present), and after that to the people also in order,*[40] *all meekly kneeling. And when he delivereth the Bread to any one, he shall say,*

The Body of our Lord Jesus Christ which was given for thee preserve &c. . . . thanksgiving.

And the Minister that delivereth the Cup to any one shall say,

The Blood of our Lord Jesus Christ which was shed &c. . . . thankful.

41 ¶ *When occasion requires*[41] *the Minister may, with the consent of the Ordinary, instead of saying all the above Words of Administration to each Communicant, say first in an audible voice to the whole number of them that come to receive the holy Communion;*

Draw near and receive the Body and Blood of our Lord Jesus Christ, which were given for you; and feed on him in your hearts by faith with thanksgiving.

42 The rubric is from 1549 and the position also ; this seems preferable to E.C.U.

43 This rubric is as in O : but if the Invocation here suggested were adopted, it would be desirable, in case of a second consecration, not to close at "his Passion," but to continue as far as "heavenly benediction."

And then in delivering the Bread to each Communicant he shall say either The Body of our Lord Jesus Christ which was given for thee preserve thy body and soul unto everlasting life, *or* Take and eat this in remembrance &c.

And in delivering the Cup to each Communicant he shall say either The Blood of our Lord &c. *or* Drink this &c.

Or else with the consent of the Ordinary, he may say the whole form of words once to each row of Communicants, instead of saying them to each Communicant severally.

42 ¶ *In the Communion time the choir and people shall say or sing,*[42]

AGNUS DEI

O Lamb of God that takest away the sins of the world have mercy upon us.

O Lamb of God that takest away the sins of the world have mercy upon us.

O Lamb of God that takest away the sins of the world grant us thy peace.

beginning so soon as the Priest doth receive the holy Communion.

43 ¶ *If the Consecrated Bread and Wine* 43 *be all spent before all have communicated, the Priest is to consecrate more according to the Form before used.*
In the former case he shall begin at the second paragraph with the words [Hear us, O merciful Father, *&c.*] *and say for the blessing of the Bread,*

44 The reservation of the Sacrament will be considered under the heading of The Visitation and Communion of the Sick. All that need be noticed here is that all three schemes agree in making some facilities for such reservation.

The permission to consume whatever remains and to cleanse the sacred vessels at this point is desired by E.C.U. The ancient rule of the Latin Church is that the Holy Sacrament shall remain upon the altar until the end of the service, and that in the Anglican rite is the Blessing. The desire to consume earlier seems to arise from a mistaken analogy with the Roman Rite. But it may be thought wise to grant the permission experimentally or for so long as the mistaken view survives.

45 As the Lord's Prayer has been said before communion, it seems natural that the thanksgiving for communion should begin with an act of praise in which the people join. O suggests what is here; M another versicle and response Rev. iv. 11 and v. 12). E.C.U. prefers to repeat the Mutual Salutation, which is found here in 1549.

[who in the same night that he was betrayed took Bread *&c.*] *or for the blessing of the Cup, if that alone be required,* [who in the same night that he was betrayed took the Cup *&c.*]; *and shall continue the prayer with* [Wherefore, O Lord and heavenly Father, *&c.*] *down to the end of the third paragraph. And after the words* [benefits of his Passion] *the people shall say* Amen.

Otherwise he shall begin at [Our Saviour Christ in the same night *&c.*] *for the blessing of the Bread; and at* [Likewise after Supper *&c.*] *for the blessing of the Cup, and continue down to the words in each case,* [remembrance of me].

44 ¶ *When all have communicated the Minister shall return to the Lord's Table, and reverently place upon it what remaineth of the consecrated Elements, covering the same with a fair linen cloth; or else,*[44] *at his discretion, reverently consume the same; reserving only so much as may be required for the Communion of the sick and others who could not be present.*

¶ *Then may be said or sung a hymn or postcommunion anthem.*

45 ¶ *Then the Priest shall give thanks to God, in the name of all them that have communicated, turning him first to the people and saying*[45] O give thanks unto the Lord for he is gracious.

Answer. And his mercy endureth for ever.

46 The *Gloria in Excelsis* is a hymn, and not an essential part of the service. There is a certain suitability in singing it at the beginning on Christmas Day—the only day on which it was ever used until the sixth century. Upon the other days on which it is used it seems better to preserve the excellent Anglican tradition which makes the hymn the final act of praise. It is only the opening words which are especially suitable to Christmas ; the main thought of the hymn is of the Ascended Christ, and of his glorious reign with the Father and the Holy Spirit in heaven.

47 The principal purpose of these collects is to serve as post-communions, which may gather up afresh at the end the special intention of the service. Such a use is prescribed in the Ordination Services. We have therefore recast the rubric to bring this purpose out, while retaining the leave to use the collects elsewhere. We have added two more to the additions already made in O.

Almighty and everliving God, we most heartily thank thee, for &c.

¶ *Then shall be said or sung,*

GLORIA IN EXCELSIS DEO

Glory be to God on high and in earth peace goodwill towards men &c.

46 ¶ *This hymn* [46] *may be omitted here, and sung instead at the beginning of this Order after the* Kyrie eleison : *provided that it be always said or sung in one or other position on Holy-days and on all Sundays except those in Advent and from Septuagesima to Palm Sunday inclusive.*

¶ *Then the Priest (or the Bishop if he be present) shall let them depart with this blessing.*

The peace of God &c.

¶ *If any remain of the Bread and Wine which was consecrated, apart from such as may be reserved for the Communion of the sick and others, as is provided in the Order for the Visitation of the Sick, it shall not be carried out of the Church, but the Priest, and such other of the Communicants as he shall then call unto him, shall immediately after the Blessing reverently eat and drink the same.*

47 ¶ *Collects to be said before the Blessing,*[47] *or after the Intercession ; and the same, or other Collects contained in this Book or sanctioned by the Ordinary, may be said also, as often as occasion shall serve, after the Collects either of Morning*

or Evening Prayer, Communion or Litany by the discretion of the Minister.

Assist us mercifully &c.

O Almighty Lord &c.

Grant we beseech thee &c.

Prevent us, O Lord &c.

Almighty God, the fountain &c.

Almighty God, who hast promised &c.

O Lord Jesus Christ, who didst say to thine Apostles, Peace I leave with you, my peace I give unto you; Regard not our sins, but the faith of thy Church, and grant her that peace and unity which are agreeable to thy will, who livest and reignest with the Father and the Holy Ghost, one God world without end. *Amen.*

O God of the spirits of all flesh, we praise and magnify thy holy Name for all thy servants who have finished their course in thy faith and fear, for the Blessed Virgin Mary, for the holy Patriarchs, Prophets, Apostles, and Martyrs, and for all other thy righteous servants, known to us or unknown; and we beseech thee that encouraged by their examples, strengthened by their fellowship, and assisted by their intercession, we also may be found meet to be partakers of the inheritance of the saints in light; through the merits of thy Son Jesus Christ our Lord. *Amen.*

O Eternal Lord God, who holdest all souls in life; we beseech thee to shed forth upon thy whole Church in Paradise and on earth the bright beams of thy light and heavenly comfort: and grant that we, following the good example of those who have loved and served thee here and are now at rest, may with them at length enter into the fulness of thine unending joy; through Jesus Christ our Lord. *Amen.*

Remember, O Lord, what thou hast wrought in us, and not what we have deserved; and as thou hast called us into thy service, make us worthy of our calling; through Jesus Christ our Lord. *Amen.*

¶ *Upon the Sundays and other Holy-days (if there be no Communion) shall be said all that is appointed at the Communion until the end of the general Prayer of Intercession, together with one or more of these Collects last before rehearsed, concluding with the Blessing.*

¶ *Upon Good Friday may be said after the general Prayer for the Church,* Let us pray. As our Saviour Christ hath commanded and taught us we are bold to say, *and then the Lord's Prayer.*

48 It is right that there should always be communicants whenever the Sacrifice is offered, but it is inconvenient to make a rigid rule about the exact number, as is done in the present Prayer Book.

GENERAL RUBRICS

¶ The Holy Table at the Communion Time, having a fair white linen cloth upon it, shall stand in the body of the Church or in the Chancel where Morning and Evening Prayer are appointed to be said.

¶ It is much to be wished that at every celebration of the holy Eucharist there shall always be some to communicate with the Priest.

¶ It is convenient that so many as intend to be partakers of the Holy Communion should signify their names to the Curate.

48 ¶ And there shall be no celebration of the Lord's Supper, except there be a convenient number to communicate with the Priest according to his discretion.[48]

¶ And in Cathedral and Collegiate Churches and Colleges, where there are many Priests and Deacons, they shall all receive the Communion with the Priest every Sunday at the least, except they have a reasonable cause to the contrary.

¶ If any of those who signify their names, as aforesaid, be an open and notorious evil liver, or have done any wrong to his neighbour by word or deed, so that the Congregation be thereby offended; the Curate, having knowledge thereof, shall call him and advertise him that in any wise he presume not to come to the Lord's Table until he have openly declared himself to have truly repented, and amended his former evil life, that the congregation may thereby be satisfied, which before were offended; and that he have recompensed the parties, to whom he hath done wrong; or at least declare himself to be in full purpose so to do, as soon as he conveniently may.

¶ The same order shall the Curate use with those betwixt whom he perceiveth malice and hatred to reign; not suffering them to be partakers of the Lord's Table, until he know them to be reconciled. And if one of the parties so at variance be content to forgive from the bottom of his heart all that the other hath trespassed against him, and to make amends for that he hath himself offended; and the other party will not be persuaded to a godly unity, but remain still in his frowardness and malice; the Minister in that case ought to admit the penitent person to the Holy Communion, and not him that is obstinate.

49 This rubric is explanatory of the much-debated Ornaments rubric, and sanctions the existing usages.

50 See p. 22.

¶ And when any person is warned as in the two precedent paragraphs not to come to the Lord's Table, the Minister shall inform him that the case shall be laid before the Bishop of the Diocese without delay, and that pending the judgment of the Bishop he cannot be admitted to the Holy Communion.

¶ And on every such occasion as is set forth in the three precedent paragraphs the Minister shall immediately give an account of the case to the Bishop, and shall await his directions. And if occasion require the Ordinary shall proceed against the offending person according to the Canon.

49 ¶ For the avoidance of all controversy and doubtfulness,[49] it is hereby prescribed, that, notwithstanding anything that is elsewhere enjoined in any Rubric or Canon, the Priest in celebrating the Holy Communion shall wear either a surplice with stole or with scarf and hood, or a white alb plain with a vestment or cope.

¶ The Bread and Wine for the Communion shall be provided by the Curate and the Church-wardens at the charges of the Parochial Church Council.[50]

¶ And to take away all occasion of dissention or superstition, which any person hath or

51 This form of the rubric is from 1549.

52 See p. 22.

53 "Parishioner" will not stand here in present circumstances.

54 The Eucharist being the Church's great corporate act of worship, the congregation should not be at the mercy of the whims of individual priests.

might have concerning the Bread and Wine, it shall suffice that the Bread be such as is usual to be eaten ; but the best and purest Wheat Bread, whether Wafer or Loaf, that
51 conveniently may be gotten.[51]

52 ¶ It is the ancient tradition of the Church to mingle a little water with the Wine.[52]

53 ¶ And note that every confirmed member[53] of the Church shall communicate at the least three times in the year, of which Easter to be one.

¶ And yearly at Easter every Parishioner shall reckon with the Parson, Vicar, or Curate, or his or their Deputy or Deputies ; and pay to them or him all Ecclesiastical Duties accustomably due then and at that time to be paid.

¶ After the Service ended, the money given at the Offertory shall be disposed of to such pious and charitable uses as the Minister and Church-wardens shall think fit. Wherein if they disagree, it shall be disposed of as the Ordinary shall appoint.

54 ¶ The Order here provided[54] ought not to be supplemented by additional prayers, save so far as may be ordered or permitted by the Ordinary, nor should the private devotions of the Minister be such as to hinder, interrupt, or alter the course of the service.

55 The practice of reserving the Sacrament for communicating those who were unable to be present in the church is a very ancient, continuous, and convenient custom. The rubric is from the Scottish Prayer Book.

56 The Black Rubric is omitted because a rubric is not the place in which to expound doctrine ; and this (which is not a proper rubric, but holds an ambiguous position in the present Prayer Book,) has served its turn and become obsolete.

55 ¶ According to long-existing custom 55 in the Catholic Church the Priest may reserve so much of the Consecrated Gifts as may be required for the Communion of the sick, and others who could not be present at the celebration in church.

The Proper Prefaces.

The Exhortations.

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